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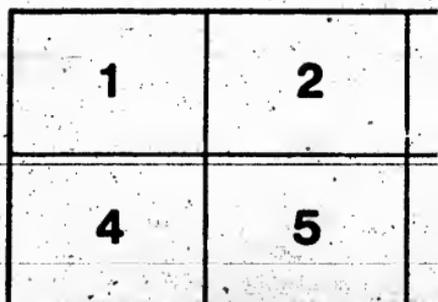
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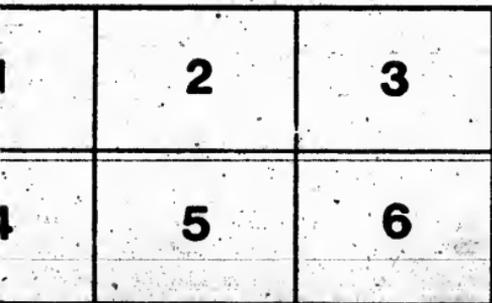
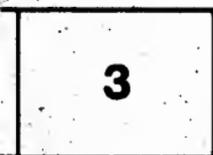
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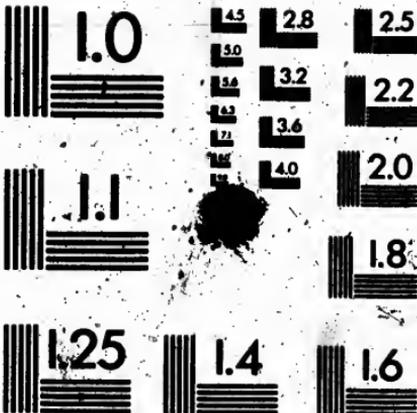
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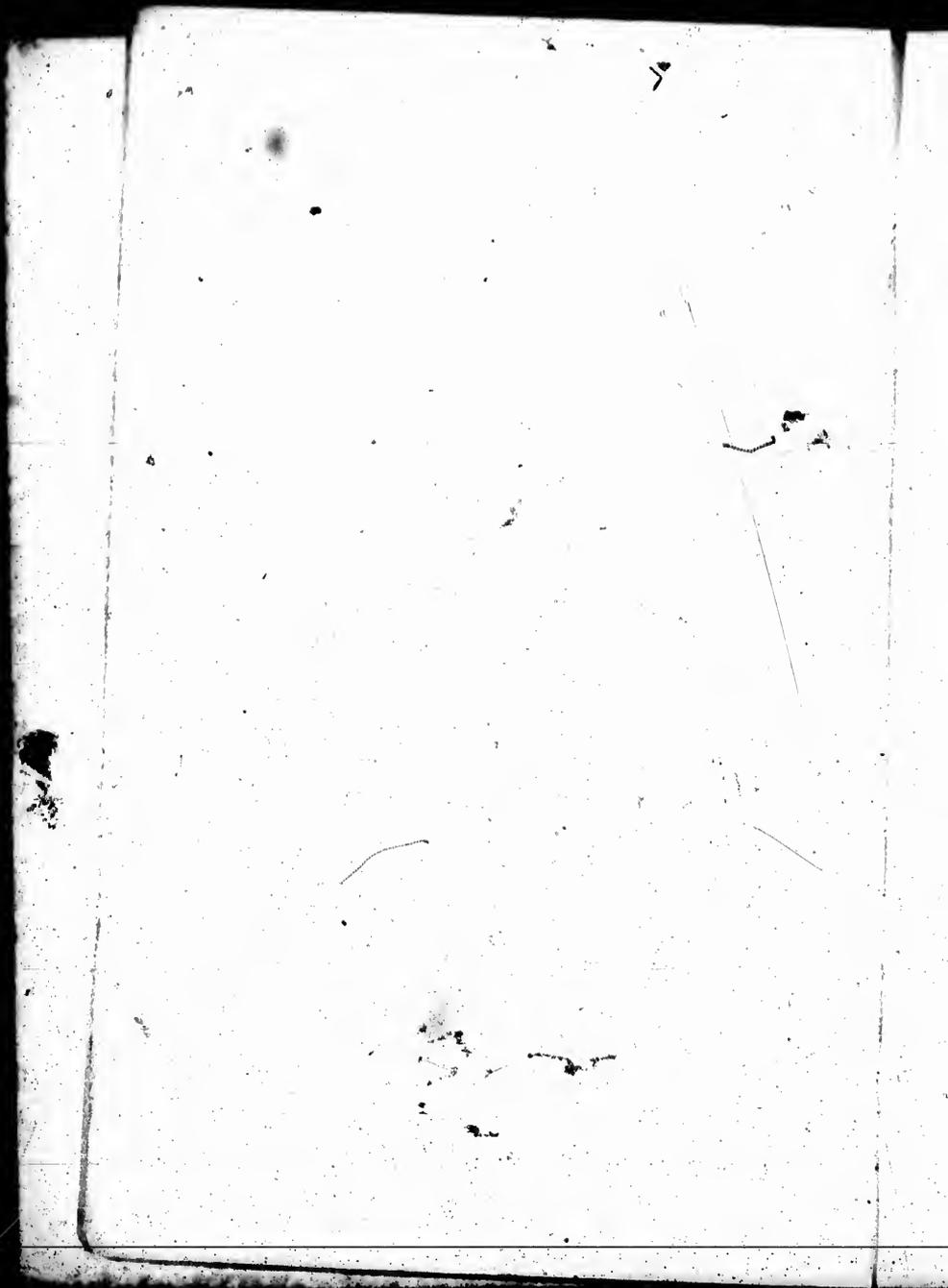
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THE GREAT LOVEFEAST IN HEAVEN.



THE
GREAT LOVEFEAST

IN
HEAVEN.

BY
A METHODIST MINISTER,
AUTHOR OF "GRAPHIC SKETCHES," "VOYAGE TO GLORY," ETC., ETC.

TWENTIETH THOUSAND.

LONDON:
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1871.

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THE
GREAT LOVEFEAST IN HEAVEN.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Allelulia; for the Lord God omnipotent reigneth.'"—
Rev. xix. 6.

"Oh! ye who are tossed on life's tumultuous ocean, eye the
shore
Where slumber on her downy couch shall lull your cares to
sweet repose:
Yet wait awhile, and I will bear you to yon balmy climes of rest,
Will lay you by the silver streams, crowned with elysian
bowers,
Where peace extends her blooming olive, and the tempest pours
Its killing blast no more."

IN describing the celestial world, thought, language, and images all fail us. It is a theme too high for conception, too grand for description, too sacred to admit of comparison. The grandeur of nature, the glory of art, the dreams of fancy, and the creations of poetry, all fade in the vision. Admiration no longer hovers over the elysian fields of Virgil. Homer's sparkling

rills of nectar, streaming from the gods, woo our thirst no more. Even the paradise of Milton, with its trees and rivers, its fruits and flowers, its hymns and its harps—a living landscape crowned with vernal diadem and voiced with melody, dwindles into sterility! And until we share the ripened powers of immortality, and occupy the thrones of Heaven, we can only say, that eternal spring shall bloom upon the scene and chase away the winter of affliction by its smiles! We feel how utterly language sinks beneath the majesty of the subject; but this infirmity is eloquent of its praise; for who can sustain himself when every thought bends and breaks with the burden of its own meaning? We go, but we cannot properly tell of the place to which we go—the home of our Father—the residence of His family—the central abode of perfect virtue. The august vision makes us tremble as we gaze, and the sublimest reach of human thought can only feebly point to its deep foundations of precious stones—its rainbow coverings and sunlight splendours—walled with adamant and paved with sapphire—the abode of the redeemed, and God in the midst.

Earth has its beauties, but time shrouds them in the grave. Here the flowers fade, the heart

withers, man grows old and dies, the world lies down in the mausoleum of ages, its honours are but the sunshine of an hour, its palaces are but the gilded sepulchres, its possessions but the toys of changing fortune; but time writes no wrinkles on the brow of eternity! Eternity! stupendous thought! The ever-present, unborn, and undying—the endless chain compassing the life of God. In the dwelling-place of the Almighty come no footsteps of decay; its days know no darkening, eternal splendours forbid the approach of night. Its fountains never fail, they flow fresh from the eternal throne. Its glories never wane, for there is the ever-present God. What an inheritance! Exquisite was the beauty of ancient Eden; but its glories pale before the indescribable splendour of the paradise of God. There are regions of dazzling beauty, clear and grateful fountains, plains of brightest verdure, rivers of sparkling water, and glades enamelled with flowers of every variety, pale and delicate and rich and gorgeous, yielding delicious fragrance. All around are happy spirits, some engaged in conversation, others sitting on the banks of silver streams, playing on instruments of music, the sounds from which are wafted in bursts of inspiring harmony.

I beheld, says one, in the visions of the night, the holy city, new Jerusalem. I saw many people walking therein; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety; but carrying about with them such dignity of repose, such peace and purity, as were never stamped on mortal's brow. The light of the city was peculiar. It was not the light of the sun, for there was no dazzle; or the moon, for all was as clear as noonday. It was an atmosphere of light, calm, lovely, and changeless. The buildings seemed like palaces, but not the palaces of earth. The pavement that I walked upon was bright like gold. The inhabitants all appeared to be going one way. At length I beheld them cross over to one building more spacious and magnificent than the others. I saw them ascend its massive steps, which I approached out of curiosity; but they all disappeared within the porch. I saw them cross the hall. It was not marble, but light, pure light consolidated into form; and within was a staircase, all of light. I saw it touched by the feet and the white robes of those who ascended it. While I stood wrapt in glorious amazement, one of the elders came and took me by the hand, and led me into the hall, and I

mounted the bright staircase by the side of my happy guide, and he led me into a splendid temple. It seemed to be built of the finest alabaster, with columns of crystal, lofty, clear, and substantial, and richly decorated with carved work. The interior was arranged as a grand amphitheatre, and was lighted up with a soft radiance. Ranks of mighty angels stood in the midst of it, who, with harps and other instruments of music, ascribed praise to God the Father, Son, and Holy Spirit.

After they had done singing, ADAM rose. His voice was not loud, but so clear and musical that it could be heard by the whole assembly. He said, "Dearly beloved children, as I look around upon this vast concourse of people, gathered out of all nations, kindred, people, and tongues, my joy is indescribable. Once we were the children of wrath, but now we are the children of God, and partakers of His glory. You cannot conceive how grieved I was when through my disobedience I subjected you all to death, but, oh! my soul was filled with rapture when a Deliverer was given, who became the propitiation for our sins, that we might receive the adoption of sons. To Him who hath redeemed us to God with His blood, we would ascribe the praise."

When he had spoken, there arose a multitude of harpers, who sung with the most perfect harmony the song of Moses and the Lamb.

After this ABEL rose and said: "There was a time when no human being stood before this throne; seraphs waved their wings of fire, and cherubs hovered in the depths of infinity. When I arrived I found no companion, none who had wept, none who had suffered, none who had died. I was a stranger from a strange world. Here I stood a solitary redeemed spirit, pouring out my sweet but lonely song unto Him that loved me and washed me from my sins in His own blood. Though I was the first to taste the bitter fruits of sin, I was more than recompensed for all I suffered when I entered this state of felicity. I thought what a world is this! Here I am in the arms of my Saviour, and in the presence of my God! Happy change! What is paradise when compared to this glorious world?" He paused, and they all with a loud voice cried "Amen, glory and honour and blessing to Him who sits upon the throne, and the Lamb for ever."

After this ENOCH rose and remarked: "It is my unspeakable happiness to relate to you an event of an extraordinary nature. All of you

except Elijah know what it is to die, but I was translated to these heavenly mansions without seeing death. While on earth it was my daily privilege to walk with God.

“One day, when alone, meditating upon the goodness of God and the joys of my celestial home, a chariot and horses of fire came sweeping through the heavens as on the wings of a whirlwind, and I was caught up in the burning vehicle by an invisible hand, and away went chariot and steeds, like ‘an ascending glory,’ up the hills of eternity, and we never stopped for a moment all the way from the earth to the gates of the new Jerusalem. I had no time to bid adieu to my friends and relatives, but immediately entered upon this state of unutterable joy. In this respect I am more favoured than you, but I know you will consider it as an occasion for a song of more exalted praise.” To which the whole assembly responded, “Amen! Hallelujah! How real and marvellous are thy works, O Lord God Almighty! How just and true are thy ways, O King of saints!” After Enoch had resumed his seat, NOAH arose and said:—

— “My dear brethren, you will remember I lived on the earth when the fierce anger of the Lord was kindled against the sons of men. I was a

preacher of righteousness to a scoffing and sinful generation, and I faithfully warned them of approaching judgments, but they regarded me not until the floods came and swept them away. I and my family were saved in the ark. I beheld the clouds roll up the sky in lurid grandeur, the rain descend, and the scoffers perched like vultures upon the rocks; and chased from hill to hill by the roaring surge. I heard, high above the storm blast, the wail of the dying and the cry of the suppliant, 'Open unto us!' but I could grant no admission. Surely, I thought, if the world is ever peopled again, the history of this awful event will deter men from sin, and cause them to stand in awe of the great Creator; but, alas! how soon after the deluge did man become corrupt, and the knowledge and worship of God almost disappeared. After I had served my generation, He brought me to this glorious temple that I might worship Him for ever."

As soon as Noah sat down, ABRAHAM rose and said: "The Lord called me from the land of Haran, from my kindred and my father's house, and made a covenant with me, saying, 'In thy seed all the nations of the earth shall be blessed.' He promised me the land of Canaan for an inheritance, and told me to arise and take posses-

sion. I obeyed, though I knew not whither I was going, yet I committed myself to the Lord, and confided in Him to guide me. In my journey I had many enemies to encounter, but the Lord was my shield of defence. He compassed me with His mercy, and renewed His promises for my encouragement. I remember the time when the angel of the Lord told me that Sarah should have a son. My wife, not considering the divine power, laughed; but I staggered not at the promise; for I knew that nothing was impossible with God. At length the promise was fulfilled, Sarah brought forth a son, and we called him Isaac. He was the unexpected offspring of our old age and the joy of our hearts; but no sooner did I begin to walk by sight than the Lord was pleased to try my faith to the utmost. The word of the Lord came unto me, saying, 'Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains of which I will tell thee.' Reasonings arose in my mind, but faith silenced them all. Faith said, 'Well, if this is the child of promise, and the Lord requires his death, the promise shall be fulfilled, for He can raise him from the dead, or

give me another Isaac who shall be father of many nations. I will, therefore, resign him into the hands of God, who will not suffer His faithfulness to fail.' So I took the lad to the mountain, and made everything ready to execute the command of the Most High ; when, to my great surprise, my hand, as it was being raised to shed the blood of my beloved son, was arrested by a voice from heaven, saying, ' Lay not thine hand upon the lad, neither do thou anything unto him.' I assure you, my heart leaped for joy when my Isaac's life was unexpectedly spared, and the promise again renewed to me and my seed. No doubt you have often read this memorable incident in my history, and it has been an incentive to you to trust in God for the performance of His promises. Moreover I had other temptations beside this. When I went into the land of Canaan I found it inhabited by a people who were enemies to God, and they counted me as an alien, for they knew not that God had made me heir to all the land. Well, I lived among them as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with me of the same promise. I did this by faith, which is the evidence of things not seen ; I looked for a city which had foundations. This was the victory that enabled

me to overcome the world, even my faith which fixed its eye on the things which are eternal."

After Abraham had resumed his seat, a venerable patriarch rose and said: "I am JACOB, who dwelt in the land of Canaan, and had twelve sons, who were fathers of the twelve tribes of Israel; two of these were the idols of my heart, but Joseph was the chief object of my affection. This excited the hatred of my other children, and they conspired to take away his life, and were about to perpetrate the horrid deed, but the Lord preserved him. He put it into their hearts to sell him to a band of Ishmaelites, who carried him into Egypt. They led me to suppose that a wild beast had devoured him. I received their account, and mourned for Joseph as though he were dead. A little while after there arose a famine in the land of Canaan, and we could get no bread. Hearing that there was corn in Egypt, I sent my sons down thither to buy for us. On their arrival they were directed to the governor; who spake roughly to them, and inquired about their father and family, and accused them of being spies. He asked them if they had not another brother. This was Benjamin, my youngest child, whom I kept at home lest he should come to the same end as I

supposed Joseph had. They told him they had another brother. With the assumption of proving whether they were true men, the lord of the land insisted on seeing their other brother, and to accomplish this he detained Simeon and despatched the rest, saying: 'You shall see my face no more unless you bring your other brother.' They came and told me what he had said, and it filled my heart with sorrow. I exclaimed, 'Joseph is not, and Simeon is not, and if Benjamin be taken away, it will bring my gray hairs with sorrow to the grave.' Little did I think what Providence had done for me! But, as the famine was sore in the land, and being in want of provisions, I was prevailed upon to part with my beloved Benjamin. They again visited Egypt and stood before the governor, and he inquired if their father was still alive, and if this (pointing to Benjamin) was their other brother; and they told him their father still lived, and this was their brother Benjamin. 'Now,' said he, 'I know that ye are true men, and not spies.' And so he made them a feast and they ate and drank in his presence, and Benjamin was treated with the greatest distinction. They were again loaded with corn, and straightway took their departure, when unexpectedly a messenger from the

lord of the land overtook them, and charged them with having stolen the governor's cup. They all denied the charge, not knowing that the governor had ordered it to be put in Benjamin's sack. He told them that he should search their sacks, and that the man in whose sack it was found should be detained a prisoner. In searching, the cup was found in Benjamin's sack. They returned, trembling before the governor. Judah stepped forward to plead for Benjamin, and offered to remain in his place, but for Benjamin to stay he could not consent. He said, 'Benjamin is the chief joy of my poor father's heart, and if he return not, my father will die.' With this the governor was greatly affected. He could no longer refrain, and bursting into tears, he exclaimed, 'I am Joseph, your brother, whom ye sold into Egypt.' He then kissed them all, and fell on Benjamin's neck, and wept aloud. What a crowd of pleasing, yet bitter associations were brought to their minds! 'Now,' he continued, 'be not grieved, nor angry with yourselves, that ye sold me, for God sent me before you to preserve life. It was not you that sent me, but God, who has made me ruler over all the land of Egypt; therefore now make haste and go to my father, and tell him of all my glory

in Egypt, and bring him hither, for I will give you the good of the land.' When they returned, they called me aside, and said, 'Father, what do you think?' 'Think! why I wondered that you stayed so long. I have been sorely grieved about you, fearing some evil had come upon you, and that Benjamin was lost, like my son Joseph.' 'Well, but father, we have brought you an order from the governor to go down into Egypt.' 'How can I go?' 'Well, but, father, you must go and see Joseph, for he is yet alive, and sits upon the throne of Pharaoh, and is governor of all the land. Lift up your eyes, and see yonder the waggons are coming for you. It is not an idle tale, Joseph has sent them, and you must go down and see him.' My joy was inexpressible. I cried, 'It is enough, Lord; I will go down and see my son before I die.' So I went down into Egypt. But, oh! how astonished I was to see the glory of my son. How I chided myself that I should ever have said, 'All these things are against me!' Blessed be our God. 'Though clouds and darkness are round about Him, yet righteousness and judgment are the habitation of His throne, yea, mercy and truth go before His face. How unsearchable are His judgments, and His ways past finding out!'"

After this I beheld another person rise from the midst of the enraptured throng. He said: "I was born in the land of Egypt, when the posterity of Israel was in the most oppressed and afflicted state; for there arose another king, who was an enemy to the children of Israel, and fearing they should become powerful, he ordered the midwives to destroy all the male children as soon as they were born. At that time my mother brought me forth, and seeing I was a proper child, she sought to preserve my life. She made an ark of bulrushes, and laid me in it, by the river-side, and appointed my youngest sister to watch over me. The Lord caused the king's daughter to pass that way, and perceiving the ark of bulrushes, she sent her maid to fetch it; and when she opened it she said, 'It is one of the Hebrew children, brought here, doubtless, to escape the decree of my father.' As soon as she saw me she was moved to compassion, and said, 'Poor child! I wish I could contrive some method secretly to rear thee.' My sister standing close by, and hearing what she said, ran to her and asked her if she should call one of the Hebrew women to take care of me, and she said, 'Go.' So she ran and told my mother, and brought her back with her, and

the princess said unto her, 'Take this child, and nurse it for me, and I will give thee thy wages.' My mother consented, and I was by order of Pharaoh's daughter preserved. As I grew up I was taken to court, and beheld all the glory of the king's house, and was offered the possession of it all; but by faith I looked on those things with contempt, esteeming the reproach of Christ greater riches than the treasures of Egypt: for I had respect to the recompence of reward; being persuaded that it infinitely exceeded all which the earth could afford: What was Egypt to this inheritance—the throne of Pharaoh to this which I now occupy? What is a corruptible crown, jewelled with gems the most precious, when compared to this incorruptible diadem? Are the pleasures of sin to be compared with this felicity?" "Oh, no!" responded the congregation. "Blessed be the God of all our mercies, who raised our affections to things above, and hast brought us into the possession of them." "After I had forsaken the world," he resumed, "and cast in my lot with the people of God, He appointed me to be the instrument of deliverance to His oppressed people, and their conductor through the wilderness to Canaan. It was with great diffidence I

entered on my mission, but the promise of divine assistance supported me. In consequence of many dreadful plagues brought on the land of Egypt, Pharaoh consented to let the people go; but still the tyrant could not rest. He rose in anger from his throne, and with a mighty host followed us to the Red Sea, intending to carry us back again into slavery. We were compassed about on every side, and saw no way of escape, but the Lord piling up on heaps the waves of the sea, opened a highway through the deep for His people. The king and his host still pursued us, saying, 'I will pursue, I will overtake, and I will utterly destroy them;' but He that sitteth on the circle of the heavens had them in derision. He brought a strong east wind and united the divided sea, and they were overwhelmed in the roaring surges. We stood on the shore, and saw their bodies, clad in the garb of battle, cast upon the beach, and we sung the song of deliverance. While our hearts were affected with the goodness of God, He appeared to us in Mount Sinai, and gave us a law, saying, 'I am the Lord your God, who brought you out of the land of Egypt, and out of the house of bondage. Thou shalt have none other gods but me.' We listened to His voice

and said, 'All that the Lord commands we will do.' But ah! how soon did we forget our obligation and our promise, and murmured against Him; yet in all our wanderings in the wilderness the Lord in a miraculous manner protected us. By day He went before us in a cloud like unto a pillar, and when night came on the cloud was transformed into a column of fire. He also miraculously supplied us with provisions. He sent us bread from heaven, and caused it to fall round our tents; yet the people murmured, saying, 'Cannot he give us flesh to eat?' The Lord was indignant at their conduct, and His wrath worked furiously against them. I made their case known unto Him, and He sent them quails to eat; but it was in judgment, for while the meat was in their mouths, the wrath of God came upon them and slew the fattest of them, even the chosen men of Israel; but notwithstanding all that He did before our eyes, in the way of mercy and judgment, the people were still disobedient and impatient. They complained at Meribah of the want of water, and behold the Lord brought forth water out of the rock, and the streams thereof followed them through all the windings of the wilderness. Such striking proofs did He give of His power

and mercy, yet they believed not for all His wondrous works. He then swore in His wrath that they should not enter into the promised land, and He slew them as an example to all succeeding generations, that they might take heed of a heart of unbelief. Such was the character of the people I had to lead through the wilderness—a people who tried me to the utmost, and provoked me to speak unadvisedly with my lips, for which the Lord was angry, and forbade my entrance into the land of Canaan. The days of my pilgrimage were cut short, and I was summoned to the top of Pisgah, where I had a most enchanting view of the land of promise, and died on the summit of that bleak mountain. There I exchanged mortality for immortality; ascended to these heavenly hills, and cheerfully resigned the earthly Canaan for a better and more enduring substance. To Him that sitteth upon the throne I would ascribe the glory.”

After Moses sat down there was a brief silence, each saint being filled with holy admiration of the ways of Providence and the methods of grace. Then there arose a person with a more than ordinary appearance. He came from the land of Uz, and was a most eminent man in his day, so that there was none like him in all the

earth. Addressing the assembly, he said: "I am Job. Afflictions were my lot while on earth, but the days of my mourning are ended. Once I cursed the day of my birth, but now I bless God that I had a being. Many and grievous were my trials, but I bore them with patience, till through the false accusations of those who should have been my friends, my soul was grieved to the utmost, and my resentment kindled. The total bereavement of my children, and the loss of all my substance, with heavy affliction of body, overwhelmed my spirits. My friends, hearing of my condition, came to comfort me; but miserable comforters were they. When they saw my heavy afflictions, they concluded they had come upon me as a judgment from God for my sins, and they heaped upon me reproaches, and added affliction upon the afflicted, not knowing that I was delivered for a time into the hands of Satan, to prove my sincerity towards God, and to silence and to put to shame the false accuser of the brethren, as well as to show to all that come after me the blessedness of the man that endureth temptation. And now I ask you if the history of my trials were not of use to you on your pilgrimage?" To which the assembly responded, "Yes, brother; the account we read of

thee excited pity towards thee, and indignation at thy miserable comforters. It made us more acquainted with the malice of Satan, and the mysterious ways of Providence, and we saw the tender mercy of our God; for after the Lord had permitted thy faith and patience to be tried, He made thy latter end greater than thy beginning; so that we were encouraged to exercise patience under all our trials, and to live in hope." "Then," said Job, "let us adore the Lord who bringeth good out of evil, and maketh the afflictions of his people subservient to His own glory." The heavenly multitude then rose and sang:—

Great God of providence, Thy ways
Are hid from mortal sight,
Wrapt in impenetrable shade,
Or clothed with dazzling light;

But in this world of love,
Where we now live and reign,
These mysteries are all removed:
Nor does a doubt remain.

The Sun of Righteousness does here
His brightest beams display,
Nor shall a hovering cloud obscure
This never-ending day.

After this DAVID, the poet-king of Israel, took up his harp, and sang most melodiously the following psalm: "I will bless the Lord at all times; His praise shall continually be in my

mouth. Come, magnify the Lord with me, and let us exalt His name together. We will not forget His benefits, for He hath forgiven all our iniquities, and healed all our diseases; He hath followed us with mercy and goodness all the days of our lives; in the valley and the shadow of death He was with us, and now He hath brought us to his heavenly kingdom, and we shall dwell in His house for ever." Then laying aside his harp, he said, "I found human life a chequered scene. At times I was strong in faith; at other times depressed with fear, crying, 'O Lord, deliver my soul!' at other times, on the Mount of Assurance, singing the Song of Salvation, 'Blessed be Thou, O God of Israel, for bringing Thy unworthy servant to these realms of peace.'"

After this ELIJAH the Tishbite arose and said: "I was called to the prophetic office at a most critical epoch of the Jewish Church. The King of Israel and the people had forsaken the only true and the living God, and had gone after Baal. The Lord sent me to warn Ahab. I confronted the haughty monarch, and thundered in his ear this terrible malediction: 'As the Lord God of Israel liveth, there shall not be dew nor rain these years on the land of Israel.' While the

curse was ringing through the royal apartments, I turned and departed. And the word of the Lord came unto me, saying, 'Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.' I fled in haste from the infuriated monarch, whose wrath was kindled against me. So I went and dwelt by the brook Cherith. In that untrodden wilderness I lay down to rest, with no earthly companions except the wild beasts, who looked on me with dread, while the ravens brought me food. And the word of the Lord came unto me, saying, 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee.' So I arose and went to Zarephath. And when I came to the gate of the city, behold the widow was there, gathering sticks: and I called to her, and said, 'Fetch me, I pray thee, a little water in a vessel, that I may drink.' And as she was going to fetch it I called to her, and said, 'Bring me, I pray thee, a morsel of bread in thine hand.' And she said, 'As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may

eat it and die.' And I said unto her, 'Fear not: go and do as thou hast said, but make me thereof a little cake first, and bring it unto me; and after make for thee and thy son. For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth.' And she went and did as I told her, and we did eat many days, for the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord. And it came to pass, after these things, that the widow's son was taken sick, and he died; and the woman came unto me, and said, 'What have I done unto thee, O thou man of God! Art thou come unto me to call my sin to remembrance, and to slay my son?' And I said unto her, 'Give me thy son.' And I took him out of her bosom, and carried him into the chamber, and laid him upon his own bed. And I cried unto the Lord, and said, 'O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?' And I stretched myself upon the child three times, and cried unto the Lord, and said, 'O Lord my God, I pray thee let this child's soul come unto him again.' And the Lord heard my voice, and the child

breathed, and I delivered him to his mother, saying, 'See, thy son liveth;' and the woman said unto me, 'Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.'

"And it came to pass, after many days, that the word of the Lord came unto me in the third year, saying, 'Go, show thyself unto Ahab, and I will send rain upon the earth.' And I went and showed myself unto Ahab; and there was sore famine in the land. And Ahab called Obadiah, the governor of his house, and said unto him, 'Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we may not lose the beasts.' So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, I met him, and he fell on his face, and said: 'Art thou my lord Elijah?' And I said unto him, 'I am; go tell thy lord, behold, Elijah is here.' So Obadiah went to meet Ahab, and told him; and Ahab came to meet me. And it came to pass when he saw me he said, 'Art thou he that troubleth Israel?' And I answered, 'I have not troubled

Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim. Now, therefore, send and gather me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which sat at Jezobel's table.' So Ahab assembled the people on the top of Carmel. There I stood, the sole representative of God's truth, in the midst of a rebellious people and their unhallowed priesthood. Behind us were the beautiful plains of Palestine, and far away fringing the horizon were the snow-capped heights of Lebanon. Below us heaved the blue Mediterranean, whose restless waters disappeared in the distance, while the deep solemn murmur of the sea rose high above the hum of the multitude. I then addressed the people as follows: 'How long halt ye between two opinions? if the Lord be God, follow Him, but if Baal, then follow him.' I paused and stood for a few moments, gazing on the thousands before me. I then made the following proposal, which should for ever settle who was the true God. I said, 'I am the only prophet of the Lord left, while here are four hundred and fifty of Baal: let them now take two bullocks, and cut one in pieces, and lay

it on wood, without fire; and I will dress the other bullock, and lay it on wood and put no fire under; and they shall call on their god, and I will call on the Lord, and that God that answereth by fire let him be God.' 'It is well spoken,' murmured the multitude. The prophets of Baal cut their bullock in pieces, and laid it on the wood under the open sky; and began to pray. All was silent expectation and breathless anxiety, as the strange scene commenced. The sun had just risen over the Holy Land, flooding Mount Carmel with his golden beams, as the prophets of Baal knelt around the altar, and began their supplications. At first, with deep solemnity and fervency, as became the dignity of the occasion, they besought Baal, for his honour, and for the sake of his followers, to hear them, and send down fire, and for ever silence the tongue of this hostile prophet, meaning me. But no fire came. Thus they prayed till noon, while the people looked on. At length frenzy took the place of supplication, and it was one wild shout around the slain bullock. Till now I had stood apart quietly surveying the scene, but as the excited throng began their mad outcry and frantic gestures, crying, 'O Baal, hear us!' I became impatient, and I heaped upon

them a torrent of scorn. I told them to cry louder, as their god might be busy talking, and could not attend to them immediately, or he might be pursuing a foe, or perhaps on a journey, or asleep. These taunts only increased their frenzy, and they leaped upon the altar, flinging their arms aloft, crying out still more frantically, 'O hear us.' They cut themselves with knives and lancets, and shouted till Mount Carmel rung with their turbulent cries, and became a scene of indescribable confusion, but still the heavens were silent as ever: no voice answered them; no fire came down. At length the people began to tire of this exciting and useless scene, and the prophets themselves gave up in despair. Then came my turn. The sun was stooping towards the sea, and the time of the evening sacrifice approached. Standing up, I called the people to me; and, as they clustered around me, I repaired the long-neglected altar of the Lord, and placed upon it twelve stones for the twelve tribes of Israel. I then dug a trench around it, and having placed the wood on the altar, and the bullock thereon, told the spectators to pour four barrels of water over them; they did so. 'Do it a second time,' I said; they did it the second time, and the third time, till

the trench was full to the brim, and the wood and the sacrifice flooded. I then advanced towards the altar, with uncovered head. I knelt down, and prayed: 'Lord God of Abraham, Isaac, and Jacob, let it be known this day that Thou art God in Israel, and I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again.' I ceased; and lo! from the cloudless sky fire fell like lightning, and the bullock smoked amid the water that flooded it, and a swift vapour rose from the top of Carmel—and all was over. There lay the ashes of the sacrifice, and there the dry trenches. For a moment the silence of the grave hung over that solitary mountain, as the astounded multitude hid their faces in the earth: but the next moment there arose a murmur, swelling gradually louder and louder, like the roaring of a sea-tempest, till, drowning every other sound, it rolled gloriously towards heaven. 'The Lord, He is God! Jehovah, He is God!' 'Twas done, truth had triumphed, and Israel was saved. Many of you here remember that scene.' "Yes," replied many voices; "we well remember it."

“I commanded the prophets of Baal to be slain. I brought them down to the brook Kishon, and slew them there. I then walked to the top of Carmel, and there I cast myself down upon the earth and prayed for rain; and it came to pass that the heavens were black with clouds, and the rushing sound of a storm filled the air, and the rain fell upon the fields of Israel. And Ahab went to Jezebel, and when he told her what had happened to the prophets of Baal, her indignation was kindled against me, and she vowed that she would take my life. So I arose, and fled into the wilderness, and sat down under a juniper tree, and prayed for death. Weary with my journey, I fell asleep; when I was awoke by the touch of an angel, who said unto me, ‘Arise and eat.’ I looked, and behold there was a cake baking on the coals, and a cruse of water at my head; and I did eat and drink and lay me down again. And the angel of the Lord came again the second time, and touched me, and said, ‘Arise and eat, because the journey is too great for thee.’ And I arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God. I then entered into a cave, and lodged there; and, as I lay stretched on the

ground, I listened to the heavy plunge of precipices in the gulf below, and the rending of rocks, and groaning of the smitten mountain as it swayed and staggered before the storm and the earthquake. In the lull I heard the still small voice of God passing before me, and I arose and wrapped my face in my mantle, and went out, and stood in the entering in of the cave, and there came a voice unto me, and said, 'What doest thou here, Elijah?' And I said, 'I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword, and I, even I, only am left, and they seek my life to take it away.'

"And the Lord said unto me, 'Go, return on thy way to the wilderness of Damascus, and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room.' So I departed and came unto the plains of Palestine, where I found Elisha ploughing with twelve yoke of oxen, and I passed by him and cast my mantle upon him. And he left the oxen and ran after me, and said, 'Let me, I pray thee, kiss my father and

my mother, and then I will follow thee : ' and I said unto him, ' Go back again, for what have I done to thee ? ' And he returned, and took a yoke of oxen, and slew them, and boiled their flesh, and gave unto the people, and they did eat. Then he arose and followed me.

" Years rolled away, and Ahab, forgetting the severe lessons he had received, fell again into his old sinful habits. A certain man had a vineyard near his palace, which Ahab wished to purchase, but the owner would not sell the old homestead where his father lived, and where he himself was born. Enraged at the refusal, Jezebel, the queen, by a devilish plot, caused him to be slain, and the king then took possession of the property. As he was walking over the vineyard, planning the alterations he wished to make, I met him; and when he saw me, he exclaimed, ' Hast thou found me, O mine enemy ? ' And I said unto him, in slow measured accents, each word telling like the blow of a hammer, ' I have found thee out, because thou hast sold thyself to do evil. Behold, where the dogs have licked up the blood of Naboth they shall lick up thy blood ! Thy posterity shall perish like thee ; him that dieth in the city the dogs shall eat ; and him that dieth in the field the birds of the air shall eat : thy

wife, too, shall be thrown a mangled corpse over the wall of the city, and the dogs shall devour her.' And it came to pass, when Ahab heard these words he rent his clothes, and fasted, and lay in sackcloth. And the word of the Lord came unto me, saying, 'Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days, but in his son's days-will I bring the evil upon his house.' My eventful life, I knew, was drawing rapidly to a close. I had become deeply attached to Elisha; we had wandered together as friends and fugitives over the fields and through the forests of Israel; but still I felt as if I must go alone to the place where God should meet me. So I wished Elisha to tarry behind while I went to Bethel; but, having a knowledge of my departure from the world, he would not leave me. So we came to Bethel, thence to Jericho. We then went on to the river Jordan. For a moment we stood on the bank, gazing on the swift rushing waters; then, folding my mantle, I smote the water in the name of the Lord, and the rapid current rolled up in heaps, and left a dry path for us. We then passed onward into the open plain. Pausing for a few moments, I turned to Elisha, and said unto him, 'I am now

going to leave thee ; what shall I do to thee before I go ? ' Let, ' said he, ' a double portion of thy spirit fall upon me. ' ' Well, ' I replied, ' if thou seest me when I am taken away, it shall be so. ' While in conversation I heard a rushing sound in the air, and, looking up, I beheld an object like a falling star, bright and fearful, cleaving the fields of space, and a chariot and horses of fire drew up between me and Elisha. I ascended to heaven in the chariot. The transition was sudden, yet glorious. As I drew near to this heavenly home, new joys beamed upon my soul. The romantic scenery of the Holy Land, in the wild pomp of mountain majesty, sank into littleness and distance as I rode upwards. I uttered no farewells to fields and fountains, but, blissfully lost in heaven's opening glory, dissolved in the atmosphere of eternity, I could not cast one reluctant look on the scene from which I was snatched by everlasting love."

Elijah had no sooner resumed his seat than ELISHA rose, and remarked : " Distinctly do I remember many of the incidents just related by my honoured brother. I was unexpectedly called to the prophetic office. My dwelling-place was on the plains of Palestine, which for beauty and fertility were famous among the adjacent nations.

One day, while I was ploughing with twelve yoke of oxen, Elijah approached, and threw his mantle over me. I immediately left the oxen and the plough, and ran after him, and asked permission to return and bid adieu to my relatives. He granted my request, and I went back and made a feast, and called together my kinsmen; and after we had eaten and drank together I departed, and accompanied Elijah to Gilgal, also to Bethel, thence to Jericho. There the sons of the prophets came out to meet us, and taking me aside they said, 'Knowest thou that the Lord will take away thy master from thy head this day?' and I answered, 'I know it; hold your peace.' We then went on to Jordan, and Elijah took his mantle and smote the waters, and they parted hither and thither, and we went over on dry land. And as we journeyed on our way, Elijah said unto me, 'Ask what I shall do unto thee before I be taken away from thee.' And I said, 'I pray thee, let a double portion of thy spirit be upon me.' And he said, 'Thou hast asked a very hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.' It came to pass, as we went on our way, a sound, like that of a whirlwind, was heard, and, looking

up, I beheld a chariot and steeds of fire; and, as Elijah was being caught up by an invisible hand into the flaming vehicle, I cried, 'My father! my father! the chariot of Israel, and the horsemen thereof!' As I stood gazing on the ascending chariot I saw a dark object descending through the air: it was Elijah's mantle. I took up the mantle, and went back, and stood upon the banks of the Jordan. I then divided the waters in the name of the Lord, and passed over. Alone I travelled to Jericho, reflecting on the glorious scene I had just beheld. When the sons of the prophets, who were at Jericho, saw me with the mantle of Elijah, they said, 'The Spirit of the Lord doth rest upon Elisha;' and they came to meet me, and bowed themselves to the ground. While at Jericho, the men of the city besought me to heal the waters in the wells, which were putrid and pernicious. I took a new cruse, and put salt therein, and cast the salt into the water; and it was healed. I then departed, and went to Bethel, and as I was going up there came forth children out of the city and mocked me; and my soul was filled with holy indignation, and I turned back and cursed them in the name of the Lord. The denunciation had scarcely left my lips, when two bears

rushed out of the forest, fell upon the children, and tore them in pieces. I then went up to Mount Carmel, and thence to Samaria.

“Not long after this the King of Israel declared war against the King of Moab, and he besought the Kings of Judah and Edom to go up with him to battle, and they went up by the wilderness of Edom. After they had fetched a “compass of seven days’ journey, there was no water, neither for man nor beast.

“The King of Israel was alarmed, and he at once made known his fears to the King of Judah. Jehoshaphat sent for me. I went, and, after I had rebuked the King of Israel for his idolatry, I called for a minstrel, and as he played before me the Spirit of the Lord came upon me, and prophesied, saying, ‘Thus saith the Lord, make this valley full of ditches, for ye shall not see rain; yet the valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts; and this is but a light thing in the sight of the Lord; He will deliver the Moabites also into your hand. The allied army encamped for the night. The kings retired to their tents, but sleep fled their eyelids. Morning came, light stole upon the clouds with a strange beauty, its garment of a thousand dyes

and leaves of delicate blossoms, and painted flowers, and everything that bendeth to the dew, and stirreth with the daylight, lifted up its beauty to the breath of that sweet morn. And it came to pass while the meat-offering was being offered, a sound was heard like the rippling of waves, when, lo! and behold, like an ocean tide, water was seen coming by the way of Edom, and soon the valley was full of water. The day was passed in praising God, and making preparations for battle. Night came down again upon the wilderness. When the Moabites rose in the morning, and saw what appeared to them to be a pool of blood around the camp of their enemies, they thought the kings had surely slain each other. At once the command was given to advance and take the spoil. As the Moabites drew near, the allied army, with a shout that rent the air, fell upon them and smote them. After the war was over I went down to Gehazi, and took up my abode with a Shunammite family. As a reward for their kindness to me, the Lord gave them a son in their old age. And it came to pass that the child died; and the woman went in and laid him on my couch, and shut the door. And she called one of the young men to saddle her the ass, that she might consult me

about her son. I and my servant had gone up to Mount Carmel, and as we were sitting on that part of the mountain which overlooked Shunam, I saw the woman coming towards me, and I said unto Gehazi, 'Behold, yonder is that Shunammite; run and meet her, and inquire if all be well;' and the young man ran and met her, and asked if all was well, and she answered him in the affirmative. Then she came unto me and told me what had happened. I said unto Gehazi, 'Gird up thy loins, and take my staff in thy hand, and go thy way, and lay it upon the face of the child.' So he departed, and I and the Shunammite followed. Gehazi then went unto the house, and passed the staff over the face of the dead child; but the child did not awake. Disappointed, he came to meet me; and he said unto me and the woman, 'The child is not awaked.' On reaching the house I saw the child was dead. I went in and shut the door, and prayed unto the Lord. I arose, and lay upon the child, and the flesh of the child waxed warm. Again I stretched myself upon the child, and the child opened his eyes; and I requested Gehazi to call the Shunammite. So he called her; and when she came in I said, 'Take up thy son.' And she took up her son, and went out.

I then departed and came unto Gilgal, and took up my abode with the sons of the prophets; and I requested Gehazi to put on the great pot, and make pottage for the sons of the prophets. And one of the younger men went into the field to gather herbs, and he found a wild vine, and he gathered thereof wild gourds, and he came and put them into the pot, for he knew not what they were. And it came to pass, as they were eating of the pottage they cried out, 'O thou man of God, there is death in the pot!' And I requested them to bring me a portion of meal; and I cast it into the pot, and they did eat, and no harm came unto them. And there came a certain man from Baal-shalisha, and brought me of the firstfruits, twenty loaves of barley, and full ears of corn in the husk; and I said, 'Give unto the people that they may eat.' And Gehazi said, 'What, should I set this before an hundred men?' I commanded him to give the people, that they might eat; for the Lord had told me that they should eat and leave thereof. And it came to pass according to the word of the Lord.

"After this Naaman the leper came unto me, that he might be restored of his leprosy. The proud Syrian sat in his chariot, surrounded by a retinue of servants, expecting that I should go

out unto him, and restore him to health, without any effort on his part. But I told him to 'Go, wash in Jordan seven times.' He was indignant with his reception and the remedy prescribed, and, giving Gehazi a scowling glance, he departed. As he went on his way his servants ventured to reason with him. 'My father,' said they, 'if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, wash and be clean.' And he went down and dipped in Jordan seven times, and was healed.

"The King of Syria declared war against the King of Israel; and, finding that all his plans were known to the King of Israel, he concluded that he had a traitor in the camp, and he said unto the captains of his host, 'Which of you is for the King of Israel.' And they replied, 'None, my lord, O king, but Elisha the prophet that is in Israel: he telleth the King of Israel the words thou speakest in thy bed-chamber.' The king's wrath was kindled against me, and he sent out spies to find out my dwelling-place. I and my servants had taken up our abode in Dothan. Therefore he sent thither horses and chariots and a great host, and they came by



night, and compassed the city. When Gehazi arose in the morning and saw the Syrians encamped round the city he was afraid, and said unto me, 'Alas, master, what shall we do?' I told him to fear not. I prayed to the Lord to open the young man's eyes, and he saw upon the mountains, round about the city, chariots and horses of fire, the standing militia and trained band of Deity. As he gazed upon that resplendent host, all equipped for battle, waiting impatiently to charge the Syrians, his confidence in the Lord waxed stronger. The Lord smote the Syrians with blindness; and, when I had led them into Samaria, I allowed them to depart in peace. The Syrians again invaded Judea, and laid siege to Samaria. For months they hung like a thunder-cloud around the city: so straitened were the inhabitants for provisions that women ate their own children. Strong men, who had faced the storm of battle unmoved, were shorn of their strength, and wept bitterly as they beheld their offspring perish in the iron grip of the dread angel of famine. The King of Israel rent his robes, and exposed the sackcloth on his flesh. But instead of tracing the evil that had come upon him and his people to his own acts of rebellion against God, he attributed

it to me, and in a fit of rage sent a messenger to slay me. I was sitting with the elders of Israel in my own house; and, when I saw the messenger approaching, I said unto them, 'See you how this son of a murderer hath sent to take away my head? Look! there the messenger cometh; shut the door, and hold him fast: is not his master's foot behind him?' No sooner had the messenger arrived than the king appeared; and I said unto him, 'Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' The prediction seemed so incredible to a sceptical lord, upon whose arm the king leaned, that he was induced to answer, 'Behold, if the Lord would make windows in heaven, this thing might be.' To which I replied, 'Thou shalt see it with thine own eyes, but shalt not eat thereof.'

"The shades of night gathered silently over Samaria, and deep sleep fell upon the Syrians. The night torch of the patrol relieved with a lurid glare the surrounding darkness. The Syrian sentinels were at their posts. The dying wails of the famine-stricken groups possibly were borne by the night breeze into the Syrian

camp. Just as the hoary angel of Time was treading the verge of midnight, a sound was heard by the Syrians of an army approaching from the four points of the compass. The sentinels gave the signal of alarm, and soon the whole camp was astir. A division from the southward seemed to be upon them: 'The Egyptians have been hired against us!' shrieked the Syrians, and they fled in disorder towards Damascus. In their hurry to escape they threw away their arms, vessels, and garments, nor did the pursuit seem to relax, till the dawning light streamed along the crest of Mount Gilead, and the morning star quivered in the depth of Jordan. At the gates of Samaria stood four lepers, who had been thrust out of the city to die. As they recounted to each other their pitiable condition, they finally concluded to throw themselves upon the mercy of the besiegers. They could only die, and death by sword was better than by famine. After they had descended upon the open plain, they crept cautiously into the Syrian camp; but to their utter astonishment they found it deserted. After they had appeased their hungry appetites, they began to plunder. They then returned to the city, and published the joyful tidings. The king, fearing that it might be a plot

to draw him out of the city, sent out a reconnoitering party, but the enemy could not be found; and that very day, as I had predicted, a measure of fine wheat was sold for a shekel. The unbelieving lord who thought the miracle was impossible, having been despatched to take charge of the gate leading out of the city, the people, in their eagerness for food, thronged upon him, and he was trodden under foot, and died. His eyes beheld the sudden plenty, but his lips tasted not the sweets thereof.

“That was not the last calamity that fell upon Israel. For seven years the land refused to yield her increase. Spring came, but brought out no flowers, the trees bore no foliage, and no grapes turned golden on the vine. Plains which had been proverbial for their fertility showed no signs of vegetable life. Ere the famine spread its devastations over the land, I called upon the Shunammite family, and bade them depart into another country. So they arose, and sojourned in the land of the Philistines. When the famine was over they returned, and the king restored to them all that was theirs, and all the fruits of the field from the day that they left the land.

“My life had its lights and shades. I had my nights of weeping and mornings of joy. My

prophetic office did not exempt me from death. I, too, had to die; but the anticipation of these higher joys which awaited me filled me with rapture; and with sounds seraphic saluting my ears, I walked through the valley and the shadow of death, and joined the worshippers in these temples, ascribing praise to the Triune God."

When Elisha sat down, I heard as it were a great multitude singing: "Alleluia, salvation, and glory, and honour, and power unto the Lord our God!"

After this there arose from amongst the prophets a person whose crown shone resplendently. "My name," he said, "is ISAIAH. I lived on the earth six hundred years before the Messiah appeared. I prophesied of His birth, life, death, resurrection, ascension, and the universality of His empire. I invited all the ends of the earth to look unto Him and be saved; but I saw that His humble appearance would cause many to despise Him. He came to His own, but His own received Him not. How ungrateful! While archangels were casting their crowns at His feet, those for whom He gave Himself cast Him out of the vineyard, and with one voice cried, 'Away with Him; crucify Him, crucify Him!' Surely, if they had known

better, they would not have crucified the Prince of Life and Glory! But His death was fixed by the determinate counsel and foreknowledge of God, that atonement might be made for the sons of men, and that God might be just and the justifier of him who believeth in Jesus." The assembly then took up their harps and sang:—

Extol the Lamb with loftiest song,
Ascend for Him our cheerful strain,
Worship and thanks to Him belong,
Who reigns 'and shall for ever reign.

Among the prophets was DANIEL, who predicted the time of the Messiah's appearance. He said: "If the Messiah had appeared, as the Jews expected He would do, as King of Israel, they would certainly have acknowledged Him. But He came to be cut off, that He might finish transgression and make an end of sin; and bring in everlasting righteousness. He was the Lamb slain from the foundation of the world. And, behold!" said the enraptured prophet; "though He is glorified and sits upon the throne of the universe, He looks like a Lamb that has been slain, and wears His priesthood still." To which the heavenly choir replied by singing:—

Thee, holy Father, we confess;
Thee, holy Son, adore,
And Thee, the Holy Ghost, we bless,
And worship evermore.

Haif. holy, holy, holy, Lcnd,
Our heavenly song shall be ;
Supreme, essential One adored,
In co-eternal Three.

After this I heard one amongst the heavenly multitude ask the prophets if they expected to see the Messiah manifested in the flesh? To which they replied: "At times we hoped we should; but at length it was revealed to us by the Holy Ghost, that not for ourselves, but for those who should come after, was reserved the glorious sight: so that we only anticipated the happy period, and died in full assurance of faith; For we beheld the promises afar off, and embraced them, and were satisfied that if Jesus did not descend to dwell with us on earth, we should rise to dwell with Him. When we came here, we found all heaven in a state of activity—a cherubic host was preparing to accompany the Prince of Peace on His important embassy. We heard the angels in the world below singing in enraptured strains, "Glory to God in the highest; on earth peace, good will towards men."

At this, JOHN, the beloved disciple, rose and said: "I was one of the highly-favoured persons who beheld the glory of the only-begotten Son of the Father. He was seen first by the

shepherds who went to Bethlehem, who found Him wrapped in swaddling clothes, and lying in a manger. After these came the wise men from the east, guided by an extraordinary star, which pointed with beams resplendent to the rude inn, and ruder stable, where the unconscious Babe lay slumbering. Their coming excited attention among the inhabitants of Judea, and awoko suspicion and resentment in the heart of Herod the king, who, from that time, sought the young Child's life; but He was preserved by the peculiar providence of God, who commanded Him to be carried into Egypt until the death of Herod, after which He was taken into Galilee, and dwelt in a city called Nazareth, that the prophecies concerning Him might be accomplished. At twelve years of age He was found disputing with the Jewish doctors, in the synagogue, who were astonished at His wisdom. But how memorable was the time of His public manifestation to the world, when the Holy Ghost descended on Him like a dove, accompanied by a voice from heaven saying, 'This is My beloved Son, in Whom I am well pleased; hear ye Him!' From that time Jesus began His public ministry, and great multitudes followed Him when they saw the miracles which He wrought. It was then He called

us to attend on His ministry, that we might see His miracles performed, in confirmation of His doctrine, and thus be enabled to testify what we had heard and seen to the world. When we were called to the apostleship, He told us we must look for no earthly honours, but expect reproach, persecution, and even death for His sake; but in this, He said, 'Rejoice, for great is your reward in heaven.'

"We found it according to His word. As we now look around we behold the fruits of our ministry. Are not these precious souls the crown of our rejoicing?" "Yes," responded the three thousand who were converted on the day of Pentecost, "though many of our neighbours thought you were filled with new wine, we were persuaded that you spake the words of truth and soberness; and while we heard we were pricked to the heart, brought to repentance, and through believing in Jesus obtained the forgiveness of our sins. Surely we, above all of us, have reason to praise Him who redeemed us by His blood." The celestial temple was now filled with the most melodious accents, for of all the songs sung before this was the sweetest, being set to music by them who had had much forgiven, and therefore loved much.

After the chorus had ended, PETER rose and said: "Long after I was called to the apostleship I indulged in the vain hope that our Lord would erect an earthly kingdom, and I was ambitious to occupy a chief position, and James and John no doubt remember that we contended for superiority. Not being able to settle the dispute, we appealed to our Divine Master, who told us that unless changed in our dispositions we should in no wise enter His kingdom, much less occupy the highest position. He advised us to become the servants of all, if we would be exalted. What lessons of humility He taught us! Yet, after all, my pride was apt to rebel, especially when He spoke of being deserted and denied by us: I could never think that I should do any such thing. Oh, how insensible to my weakness! for I was the very first to forsake Him; but oh, how cheering were those words, after his resurrection, 'Go and tell My disciples, and Peter, that I am risen again, and go before them into Galilee.' The mention of my unworthy name melted my heart. What, thought I, does He still remember Peter? Prompted by fervent gratitude, and strengthened by divine power, I opened my commission on the day of Pentecost; and declared to all the inhabitants of Jerusalem,

that God made Him whom they had crucified both Lord and Christ; that I, who had once been intimidated through the speech of a poor maid, was then not afraid to confess Him in the presence of the elders and chief priests. Not unto me, but unto Him that sitteth upon the throne, I would ascribe the glory, who sent down the promised Spirit, and endued me with power from on high, according to His word." Then all the disciples that were present on the day of Pentecost cried with a loud voice, "Hallelujah!"

After Peter sat down, STEPHEN, the proto-martyr, rose and said: "Soon after the ascension of Christ I was appointed an elder of the church. To assembled crowds I preached Christ and Him crucified. I rebuked the Jewish Sanhedrim; assailed them with the thunders of accusing truth; and pointing to the hill of Calvary, yet empurpled with the Saviour's blood, I told them that they had murdered the Prince of Life. They looked at me, and then at each other, and afterwards at the people, inciting them to acts of violence. They gnashed upon me with their teeth, and cried, 'Away with him! Away with him!' Lifting up my eyes, I said, 'I see the heavens opened, and the Son of man

standing at the right hand of God,' This they accounted blasphemy, and running upon me with one accord, they cast me out of the city, and stoned me to death. But, oh, what uncreated glories burst upon my soul as I lay bleeding on the ground! Paul well remembers my martyrdom."

At this moment there arose, from the midst of the heavenly harpers, a person of rather diminutive stature, but with a crown on his head of more than ordinary brightness. With a voice of majesty he cried, "I am SAUL of Tarsus, that man who did many things contrary to the name of Jesus of Nazareth, compelling his followers to blaspheme and to suffer imprisonment." Turning to Stephen he said, "Yes, brother Stephen, I saw thee fall beneath a shower of stones, and heard thy last utterance, faint and tremulous, praying that the Almighty would not avenge thy death. I often thought, when on earth, of our meeting here, but little did I think, when I held the clothes of those who stoned thee, that ever I should suffer death for the Gospel. Had not the Almighty arrested me, where must my soul have been? I was the chief of sinners, and therefore must have endured the most acute torment; but blessed be the name of Him who

sits in the midst of the throne! He apprehended me on my way to Damascus, and struck me trembling to the earth. Expecting every moment to be consumed by His wrath, how astonished was I when He interrogated me, to convince me of my sin. And when I was brought to resign my rebellious soul to His will, He signed my pardon; took me into His service; made me a steward in His house; and sent me unto the Gentiles to turn them from darkness to light, and from the power of Satan unto God. The grace bestowed on me was so abundant that none of my brethren—even Ananias—could believe that I had become a disciple. When our blessed Lord sent him to inquire for me in the house of Judas, he began to plead excuse, for he was afraid to come near me. Ah, my dear Ananias, I dare say you remember your fears at that moment!" "Yes," said good Ananias, "and my joys, too, when I saw what the Lord had done for thee, and for us in thee; how he had plucked thee as a brand from the burning, and his disciples from the mouth of the lion." "True," said Paul; "but none of the disciples, as I said before, could believe it; for when I came to Jerusalem and offered myself as a candidate for fellowship, they objected, knowing what a persecutor I had been.

They could not believe that I was a disciple, and therefore closed the door of the church against me; and but for my brother Barnabas I could not have gained admittance." "No," said Barnabas; "humanly speaking, thou couldst not. I remember their prejudices were strong against thee at first, but when I told them what the Lord had done for thee, and how thou hadst preached in the synagogue at Damascus, they received thee with joy." "Yes," said Paul; "and from that time I was treated as a brotlier by those whom I had sought to destroy; whilst the authorities, whose malicious purposes I had been furiously executing, all turned against me. But He who called me into His service always stood by me, and delivered me out of the hands of my enemies. He showed what great things I must suffer for His sake; but He said, 'Be of good cheer; there is a crown of righteousness laid up for thee;' and, through the influence of His grace, I could say that 'none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy.'" Paul now took off his crown, and held it up before the vast congregation and said, "Look at this diadem, which the Lord, the righteous Judge, has given me. The gems that decorate

It will retain their brilliancy for ever. I was the highly favoured man who was caught up to the third heaven, and heard the harps of angels, and the voices of the redeemed, in joyful concert, and I had such a taste of their exquisite happiness, that ever after I had a desire to depart, and be for ever with the Lord. After this I could speak by way of contrast of the sufferings of time and these eternal pleasures, in the most emphatic language. The former appeared nothing to me, and the latter too great for the human mind to comprehend, or the power of the most exalted language to describe; and now we know what it is by happy experience." While the apostle was speaking I saw the assembly preparing their harps for a song of praise, and as he resumed his seat they sang in a most melodious manner:—

Worship, honour, power, and blessing,
 Thou art worthy to receive,
 Loudest praises without ceasing,
 Meet it is for us to give.
 Help, ye bright angelic spirits,
 Bring your sweetest, noblest lays;
 Help to sing our Saviour's merits,
 Help to chant Immanuel's praise.

After this I beheld a person rise, on whose brow a circling crown was sparkling, who said:

"I was born and brought up amongst a band of Jewish thieves, and all my life was spent in theft and robbery, and for my crimes I was crucified. But there hung the sinless One beside me; and, as my life was fast ebbing out, I turned to Him and said, 'Remember me when Thou comest to Thy Kingdom,' and as He smiled upon me through His mortal pain, He cried, 'To-day shalt thou be with Me in paradise.' And ever since the words escaped His lips I have been serving Him day and night in His temple; here hymning His high and worthy praise in swelling chorus with His other ransomed children; here wearing the robes in which He clothed me, and the crown with which He crowned me; here singing, as I always shall sing, 'Now unto Him who hath loved me, and washed me from my sins in His blood, to Him be glory and dominion for ever and ever.'"

He had no sooner sat down than the whole congregation cried with a loud voice, "Hallelujah! for the Lord God omnipotent reigneth!" Deeper and deeper still rolled the mighty chorus from the millions assembled beneath the sapphire lighted dome. Ere the voices and the sound of the instruments died away, there rose a person of a somewhat striking appearance. He said:

“I am LAZARUS, once the beggar at the rich man's gate. On account of physical infirmity, I was necessitated to sit by the wayside, and at the gates of the affluent, asking alms. I saw the rich arrayed in purple and fine linen, and faring sumptuously every day, whilst I, the servant of the Most High God, was dependent on the charity of others. I often tried to reconcile these things, but found them inexplicable; nevertheless in the midst of all my poverty I felt a joy to which many who moved in the higher circles of life were strangers. The Lord was pleased to cut short my earthly pilgrimage. I remember the last of my begging days. The night shades were creeping over the plains of Jordan as I with difficulty reached my home. I crept beneath the torn canvas of my tent, and lay me down to rest, being conscious that my last appeal for the bread that perisheth had gone forth. Though the presence of no earthly friend cheered me as I struggled alone through death's dark shadow, I felt the rod and staff of God's peace and power sustain me, so that I was enabled to exclaim, 'I will fear no evil.' As I expired I felt the heavenly breezes fan my throbbing brow, and heavenly raptures thrill my soul; then lo! and behold, there appeared a host of shining ones, who with wings

of fire bore down towards me, and taking me in their arms brought me here, where those ingredients which made my earthly cup so bitter are unknown."

After Lazarus had resumed his seat, POLYCARP rose and gave a description of the times in which he lived, and the sufferings he endured for the testimony of a good conscience, and, pointing to a host of martyrs who were seated on thrones the most resplendent, said: "Your deaths were as potent as your lives were, in convincing your enemies of the truthfulness of the great doctrines you taught. In the midst of the fires you stood unmoved. Noble army! no longer the victims of persecutions, but conquerors, crowned with immortal honours, which will remain untarnished when the smoke of the last great funeral pile shall wrap the heavens in the pall of night. It is with joy unspeakable I greet you." To which the martyrs responded, "Unto the Lord we ascribe the glory. His great name hath gotten us the victory." Then WICKLIFFE rose, and gave a description of the age in which he lived, the prevalence of superstition—men trembling before priestcraft—and how he was supported by divine power under the most severe trials. "The Lord of hosts," said he, "was with me, and the God

of Jacob was my refuge. Though I was permitted quietly to die in my bed, yet after my body had reposed for years in the grave, my bones were dug up by my enemies and burnt to ashes, thinking by so doing they would cast reproach upon my memory. My ashes were then thrown into an adjoining brook named the Swift, and were conveyed by it into the Avon, and thence into the Severn, and from the Severn into the narrow seas, and then into the main ocean. But my Father will trace every atom, and when the archangel shall send forth his summons for the dead to arise, every particle of that body which my enemies tried to destroy shall be reunited, and formed after the similitude of the second Adam, and I shall stand acquitted in the presence of the Judge of all the earth."

Wickliffe having sat down, LUTHER rose and said: "Beloved brethren, it is with unspeakable joy that I rise to bear my testimony to the power of divine grace. Oh! how enraptured I have been while listening to the experience of my great predecessor, to the recital of his heroic struggles in the cause of truth, counting not his life dear, that he might finish his cause with joy, and hear, from his Master's lips, the plaudit, 'Well done! thou good and faithful servant.'"

Turning to Wickliffe, he said, "Come brother, let me shake thy hand." Wickliffe rose, and Luther, taking his hand, said, "My brother, my brother, it is with joy I greet thee. Thou wroughtest a work in thy day which that arch-angel would have deemed it an honour to have performed. Some attribute the glory of the Reformation to me and my coadjutors, but it is a palm we cannot wave alone. Thou and thy contemporaries are entitled to a reward as great as we, who were permitted to see the grand issue of thy purposes. It was thine to sow the seed, and ours to reap the harvest. When I entered on my public career, Leo the Tenth sat on the papal throne, and, having a desire to make St. Peter's the most magnificent church in the world, sent indulgences for sin to Germany for sale. I said none but God could forgive sins. Then the battle opened. The first shot had been fired, the sound which shook the foundation of despotic Rome, and reverberated through the hall of priestly tyranny, arousing thousands from the slumber of ages. After the first wave of excitement had passed over Europe, there was a sudden calm. In some minds a reaction took place. Many distinguished philosophers and eminent divines, upon whose support I had

depended, were either silent or disapproved of my course. I was not a little disturbed and dejected. I felt that I was alone against Rome. I trembled at the thought of facing the whole authority of the Church, and provoking the wrath of that power which, for a long time, nations had not for ages dared to resist. I began to reason thus:—'What shall I do? shall I retreat?' Conscience answered, 'No!' 'Shall I advance?' But the future is dark, and full of peril. Shall I, risking all, come out in open opposition to the Pope? But the Pope I have not ceased to reverence; his church I have not ceased to love. Shall I deny the truth of the doctrines which I have preached and published to the world? This would be treason against heaven. I paused in deep meditation, but soon light broke in upon my mind, and my resolution returned.

"My faith, kindled with new life, and trusting in God, I was determined to advance, though the path before me was so obscure and intricate. Germany became aroused by my writings and discourses. The Vatican was alarmed. The Pope attempted to silence me, but the task was not so easily performed. A papal decree was issued that my writings should be burnt, and I

was to be arrested and sent to Rome, probably for the same purpose. But popish fires and decrees had suddenly lost their efficacy. The paper burned up, but the principle they embodied would not burn! Soon the papal bull came thundering over the Alps to annihilate me at a single blow. But I had no disposition to be annihilated, nor even excommunicated. Taking the document, I returned to the Pope the compliment paid to my own writings, kindled a fire, and in the presence of crowds of professors, students, and citizens of Wittemberg, committed it to the flames. That fire was as a beacon-light kindled upon a mountain summit, to guide the nations to liberty, to knowledge, and to happiness. I was then summoned before the Diet at Worms. What a magnificent scene was there! princes, dukes, archbishops, barons, and lords of the empire. I commenced my journey, notwithstanding the remonstrances of my friends. Everywhere the people flocked round me to catch a sight of the man who alone was going to meet the power and the pomp of the world. At the gates of the city a vast concourse of people gave me a most enthusiastic reception; thousands followed me through the streets, and thousands more rushed to their doors. The courtiers of

the Pope were in a panic of excitement. Charles the Fifth turning to his confidential advisers, whose fears were aroused, whispered: 'Luther has come; what must we do?' One person recommended that I should share the fate of my brothers, Huss and Jerome. But they perceived that such an act would neither suit the time, nor the place, nor the occasion. It would, perhaps, be difficult to put out the fire when it was kindled, so they agreed to give me a hearing, and accordingly I was commanded to appear before the council. As I approached the hall, the masses of people blocked up the streets, and it was only by the greatest effort the soldiers were able to open a way to the council chamber. When I entered, a solemn silence reigned over the vast and imposing assembly. Every eye was fixed upon me. But calm and fearless I stood, the sole representative of God's truth, and standing on that rock, I was mightier than them all. The archbishop's chancellor arose, and put the two following questions to me: 'Dost thou admit that these books (holding my writings in his hand) were written by thee? Wilt thou retract these works and their contents, or dost thou persist in the things thou hast advanced?' The questions were repeated and varied, but I

was immovable. Day after day was thus consumed, and when they could by no possible means remove me from the ground which I had taken, the proceedings were brought to a close with a repetition of the question, 'Wilt thou, or wilt thou not, retract?' To which I instantly replied: 'Since you cannot convince me I am wrong, I can and will retract nothing. Here I am; I can do no otherwise. God help me! Amen!' For several minutes silence reigned throughout the assembly. Thinking the time of my departure had come, I bowed to the assembly, and left the council chamber, amid the applause of the multitude. I lived on earth until I saw evangelical truth divide Europe with Popery. Here I stand, a monument of sovereign grace. Some who were, through ignorance, my enemies on earth, are now the children of my Father, and the partakers of His glory. Sweet is now our fellowship, and abiding are our joys. To Him who sits upon the throne we will ascribe the praise."

Luther sat down. WILLIAM SAWTRE (once parish priest of St. Osithes, ~~London~~) rose and said: "I lived on the earth in the time of great persecution, and was the first martyr of the Reformation in England, because I would not

worship the crucifix, and teach and believe the doctrine of transubstantiation. I was branded as a heretic, and brought before the primate and six other bishops in the cathedral of St. Paul's; and after being degraded, as they thought, by depriving me of my priestly orders, Arundel, Archbishop of Canterbury, then delivered me over to the secular court, and I was tried and condemned to die. After which I was conveyed to Smithfield, and there, in the presence of an infuriated people, my body was consumed by fire; but while the earthly tabernacle was being dissolved, the inner man became stronger, and I passed the fiery ordeal unimpaired. To Thee, O Lord, I would ascribe the praise.

After Sawtre sat down, JOHN BABBY, of Gloucester, rose and remarked: "I lived on the earth when brother Sawtre sealed the truth with his blood; I was, like him, condemned for what our enemies called heresy, by the Bishop of Worcester. I asserted that it was impossible that any priest could make the body of Christ sacramental, for which I was brought before the Archbishop of Canterbury, and being firm in my convictions, I was condemned to die. Prince Henry, afterwards King Henry the Fifth, was present at my execution, who urged me to save

my life by submitting to the judgment of the Church. The box of the sacrament was then brought forth by the Prior of St. Bartholomew's, twelve torches being carried before it; but when it was presented to me, as I stood in an empty cask, chained to the stake, with faggots piled around me, I still called it hallowed bread, and not Christ's Body. Then the fatal fire was kindled! My cries for mercy touched the heart of the prince, who ordered the fire to be quenched, hoping to prevail on me to recant, offering me at the same time a pension for life; but I continued firm in my conviction respecting the popish dogma. I was replaced in the cask, the fire was rekindled, and I expired, calling on Christ to receive my spirit."

As Badby sat down, there arose the sweetest harmony from the heavenly minstrelsy. The music had scarcely ceased to reverberate along the corridors of the celestial temple, when another person rose, whose countenance seemed familiar to me. As he surveyed the mighty host around him, he cried, "My name is JOHN BUNYAN, a sinner, saved by grace." On hearing this, the whole congregation rose and sung:—

How can it be, Thou heavenly King,
That Thou shouldst us to glory bring?

Make slaves the partners of Thy throne,
Deck'd with a never-fading crown?

"As to my earthly lineage," continued Bunyan, "it is soon related. I came from the common highways of life. About my crimes there was no polish; I was a stranger to God, and without hope in the world. I was wont to spend the holy Sabbath in unhallowed recreation. One Sabbath day, while making preparations for a match at football on the village green, I was seriously impressed by a circumstance that happened. The time for commencement was announced by the ringing of the church bells. Whilst this was being done, both the ringers were killed by a flash of lightning, which entered the belfry. This, with other incidents, contributed to impress my mind with the uncertainty of life, and the necessity of being prepared for death. I was haunted hourly with terrible thoughts. I could hardly have had a more vivid idea of hell, without being in it. The Bible at every point appeared against me; it was presented to my mind in detached and somewhat terrible fragments broken off from burning passages, such as—'rejected'—'hath no forgiveness'—'no place of repentance.' At one time I felt as if impelled by a subtle hidden agency, in-

fluenced to impugn the Divine sovereignty, to offer to my God only blasphemy; at another I would conclude I had certainly committed the sin against the Holy Ghost; then, from the region of retribution, I would suppose that I heard the voices of such outcasts as Judas calling out to me, and in affrighted emphasis asserting, 'Thou art one of us!' The conflict, however, at length ceased. The truth which, under such circumstances, can alone give peace, I believed. The contrast was almost overwhelming—I could not have thought that there had been in reversion for me such treasures of assurance and peace. The aspect of everything was altered, the night of my spiritual ignorance had departed, and the cloudless morn of Gospel day broke upon my spirit. I threw off the grave-clothes of moral death, and having felt the power of His resurrection, I went forth testifying of the things which I had seen and heard. In a plain and unassuming way I discoursed to the villagers upon those principles which had become so endeared to me. This, however, could not be tolerated: Doing good—unless in one way, and that prescribed by the powers that be—was made punishable. For preaching to a few people in a small village called Elstow, I was taken into custody, and

brought before a magistrate. The sentence passed upon me by Justice Keeling (who in his extreme simplicity, as well as high veneration for established usages, had asserted that the Book of Common Prayer had been in use ever since the apostles' times) was: 'Hear your judgment; you must be had back again to prison, and there lie for three months; and then, if you do not submit to go to church, to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you should be found in the realm, without special licence from the king, you will be hanged by the neck for it. I tell you plainly.' On hearing this, in lieu of quailing, the Lord being my helper, I replied: 'I am at a point with you; if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God.' Back I was taken to the gaol, which was said to be the most damp and unwholesome in the king's dominions. If I had stood in the world alone, I would have heeded little; but despotism took me from my wife and four little ones, one of whom was blind. This was one of the bitterest ingredients in my cup; it was like pulling off the flesh from my bones. However, the Lord gave me favour in the eyes of the gaoler, and he

allowed my poor blind child to visit me daily. Towards evening, the appearance of the turnkey was the signal for our separation. I then, as I was wont, commended to the God of the innocent my unprotected one; kissed her; then gave her to the gaoler, who closed the interview by leading her away, and locking me up for the night. Shut out from human intercourse, I sought inspiration and solace from a couple of books, which became my beloved companions. My prison library, though not large, was very select. I read alternately the Bible and Foxe's Book of Martyrs. These not only increased my store of information in relation to the holiest truths, but evidently added to my ardour, and all the better prepared me, if circumstances had determined it, to have passed from the solitude of a cell to the publicity of a scaffold. I was, however, spared martyrdom, which many of you around me were called to suffer; but I was confined as a prisoner upwards of twelve years. During the latter part of my imprisonment the gaoler treated me with great leniency, allowing me frequently to leave for the day or the night, and return. This, however, having been reported by some of my enemies to the prelates, an officer was sent down by the government to detect both

turnkey and prisoner. The officer was to go to the gaol unexpectedly; to go during the night. On that very night I had leave of absence. I was at home, but I could not sleep; no, not at all! I heard a voice repeat, over and over again: 'The gaol, the gaol; you must go now.' I listened; I obeyed; walked rapidly down the quiet streets of the city, reached the prison—awoke the gaoler (who having no liking for being disturbed in his sleep at so late an hour, blamed me for coming at all). I, however, knew what I was about, and hurried to my cell. Shortly afterwards the government officer came. Addressing the turnkey, he inquired: 'Are all the prisoners safe?' 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' I was brought; the officer was satisfied, and returning, reported all was right. On his retiring, the turnkey said to me, 'You may go out again when you think proper; for you know when to return better than I can tell you.' Truly the angel of the Lord encampeth around them that fear Him. From prison, however, I was at length released. Forth I came from my solitude, only to spread more widely the principles for the promulgation of which I had been imprisoned. I became the pastor of the Baptist church at Bedford, where

I proclaimed the unsearchable riches of Christ to my fellow-men. The last act of my public life was to reconcile an offended father to his son. During the journey I was drenched; fever ensued, and then death. I was called to pass through the river over which there is no bridge. On reaching the gates of this glorious city, the trumpeters announced loudly my arrival, and as I entered, I was transformed—was clothed with raiment white as snow—and heard a multitude of voices saying: ‘Enter, thou into the joy of thy Lord.’ Then, as with the sound of many waters, and as the voice of many thunders, ascended: ‘Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne; and unto the Lamb for ever and ever.’ After these things, I beheld a glorious company, all bright in their own ineffable felicity. I said unto one of the elders: ‘Who are those arrayed in white robes by the side of Knox and Latimer?’ And he said unto me, ‘Sir, these are the Pilgrim Fathers.’” Scarcely had the words passed from his lips, when JOHN BRADFORD rose, who said:—

“Most of you will have heard of the trial of our faith. How I and forty-one of my brethren, with our families, were necessitated to leave the land of our birth, and seek an asylum beyond

the seas, because we could not conscientiously conform to the established religion of the State. We found it difficult at all times to reconcile the love of God with the dispensations of His providence; but what then appeared intricate and mysterious has been revealed. Our migration was, by the effectual working of the Holy Spirit, the means of turning many from darkness to light, and from the power of Satan to God. To Thee, O Lord, we would give the glory."

After Bradford had spoken, the mighty concourse rose, and cast their crowns at the feet of Jesus, and with harp and voice sung the adoration hymn, which increased in majesty and power, till Mount Zion shook to the surges of the heavenly minstrelsy. Long after the celestial choristers had laid aside their instruments, I could hear the strains of sacred harmony reverberating like the distant murmur of an ocean-tempest among the everlasting hills.

MARGARET WILSON, the maiden martyr of Scotland, next rose, and said: "When I lived upon the earth, it was a dark period of suffering to the saints in Scotland. You have heard of the holy covenanters, many of whom perished at the stake for their principles. We used to meet for divine worship in the caves of the

mountains, and upon the seashore; and there, amid mountain and ocean-solitude, we poured out our souls to God. Being zealous for the Lord of hosts, and not being ashamed to confess Him before men, I was arrested and haled to prison, and was afterwards tried and condemned to death for my faith. Many of you here have a vivid recollection of the closing scene of my life." At this moment one of the covenanters rose, and asked to be allowed to describe the last moments of this glorious heroine. "Imagine," said he, "you stand upon the shore of the Solway Forth; the tide is flowing rapidly in, the shore is crowded with groups of weeping spectators; their eyes are fixed on two objects out on the wet sands; there, two women are tied fast by their arms and legs to a stake. Many a prayer is now going up to heaven to Christ, for Him to help them in this dreadful hour of need. The elder of the two is staked farthest out. Margaret, the young martyr, stands bound a fair sacrifice near the shore. The big billows now come rolling on, hissing to their naked feet, death riding on the mountain surge! The waters rise higher and higher, till, amid a scream and cry of horror from the shore, the lessening form of her that had death first to

face, is lost in the foam of the surging wave ! It recedes, but only to return again, and now the sufferer is gasping for breath ; the next wave dashes the dying prayer from her lips, and all is over. Now for Margaret's trial, and her noble answer. Her ponderers approach, and ask, 'What see you yonder ?' pointing her attention to her companion in the agonies of death. 'Oh !' she said, with a smile, 'I see Christ suffering in one of His members.' Noble answer ! The tide rose higher and higher, and soon the spirit of Margaret left its sea-washed tenement to join her companion before the throne." The martyrs now rose, and cried with a loud voice, "Unto Thee, O Lord, unto Thee, we would ascribe the glory."

After the martyrs sat down, JOHN WESLEY, the father of Methodism, rose ; on either side of him sat an array of worthies, as glorious as mortal eye ever beheld. Mr. and Mrs. Wesley, Charles Wesley, the Countess of Huntingdon, John Fletcher and Mrs. Fletcher, Samuel Davis, Edward Payson, Jonathan Edwards, Mrs. Fry, Mrs. Sherman, George Whitfield, Hervey, Coke, John Nelson, Oliver, Clarke, Watson, Benson, Smith, Stoner, Bramwell, Newton, and Shaw the martyr of Fiji, besides a great number more.

WESLEY, turning to WHITFIELD, said: "I am glad to see thee here! How can it be that I, who was an heir of death, and a slave to sin, should find favour in the eyes of the Lord?"

"My brother," replied Whitfield, "it is all of grace." "True," said Wesley, "it is by grace we are saved. As I look around, and see so many here who were once my companions in the vale of tears, my joy is indescribable. I must acknowledge the result of our labours has far exceeded my most sanguine expectations. As most of you know, it was at a most critical epoch of the British nation when Methodism took its rise, as a seed from the celestial paradise, planted by the infinitely wise Husbandman in the garden of Europe, watered by the enriching streams that flow from under the threshold of the sanctuary. It grew and spread its branches as the tree that yielded her fruit every month, and whose leaves were for the healing of the nations; it rose as a luminous mountain, to dignify the era of its commencement, and the place where it appeared. It extended its base until it became commensurate with the shores of the British isles. Not restrained to these limits, it spread over sea and land, it rose higher and higher, until its summits reached the alti-

tude of the skies, and was crowned with the stars of heaven—not stars created for a limited duration, but such as shall shine without end; for they who turn many to righteousness, shall shine as the stars for ever and ever. Its light diverged to the east and to the west, to the north and to the south; its resplendent beams stretched over the empires of the world, to enlighten the remotest regions of ignorance, superstition, and idolatry, and to spread the knowledge of the everlasting gospel amongst those who knew not God. What a grand and elevating thought, that the church that we organised is hourly contributing worshippers to this temple!" "Yes," said SHAW, "they are coming from Fiji to Zion with songs of everlasting joy upon their heads;" "and from India," shouted Carey; "and from China," responded Morrison; "and from America," cried Ashbury; "and from London," said Rowland Hill; "and from Yorkshire," exclaimed Dawson. I believe it," responded Sammy Hick. "Yes, my beloved brethren," continued Wesley; "they are coming from all nations, kindreds, people, and tongues; and ere long the inhabitants of the rocks, and those of the mountains, together with the islands of the seas, shall break forth into singing. The kingdoms of this world are be-

come the kingdoms of our God, and of His Christ.' "

Wesley took off his crown, and cast it at the feet of Jesus, and the whole assembly cried with a loud voice, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast redeemed us with Thy blood!"

After this, HUGH BOURNE, the founder of the Primitive Methodist Church, rose, and recited many of the scenes in his earthly history, in which several of those around him had taken an important part. As he proceeded, a deep response of approval.

Rose like a stream of rich distilled perfume,
And stole upon the air.

As he spake of the triumphs of the cross witnessed by himself, the effect was indescribable; wave after wave of sacred emotion passed over the vast congregation, till it seemed to move and sway to and fro, as the trees of the forest are moved by the wind. He also gave a graphic description of the last stage in his earthly journey; how by divine grace he was enabled to triumph over the last enemy. "It was blessed dying," said he. "As I crossed the river I saw the companions of my early days, in shining

raiment, on the opposite shore, beckoning me to the abiding scenes of their joy; and leaving a testimony behind me that all was well, I passed through death triumphant home.

More than conquerors at last,
Here we find our troubles o'er;
We have all our sufferings past,
Hunger now and thirst no more."

"Yes," said the immortal CLOWES, "in a milder clime we dwell—regions eternal day!"

When Hugh Bourne had taken his seat, the PRINCE CONSORT rose—a man who adorned Great Britain more than Great Britain adorned him. After gazing for a moment at the ineffable splendour around him, he said: "What are the kingdoms of the earth, with all their proud magnificence, when compared with the glory of this temple? At my demise the nations wept. The heralds that night had called aloud to the watchman, as he paced the lonely tower of Zion, 'Watchman, what of the night?' his enigmatical response was, 'The morning cometh, and also the night.' The shadows of the grave folded their wings and fled, and the morning, over whose radiant brow a cloud never passes, came. But the night came also; the night of weeping to my beloved consort and children, as they

stood over my wasted form in lamentation and woe. Could they have beheld the scenes of surpassing grandeur that passed before me—the strange glories which struggled through the clouds of humanity—they would have rejoiced rather than wept at my decease ; for their loss is my infinite gain. Yes, to die was gain—an inestimable gain. There is one thought ever present, that is, the meeting of my beloved Victoria and dear children in this glorious temple, where we shall part no more :

Hail ! Hail ! happy day ! ”

The illustrious speaker sat down amid the sweetest harmony.

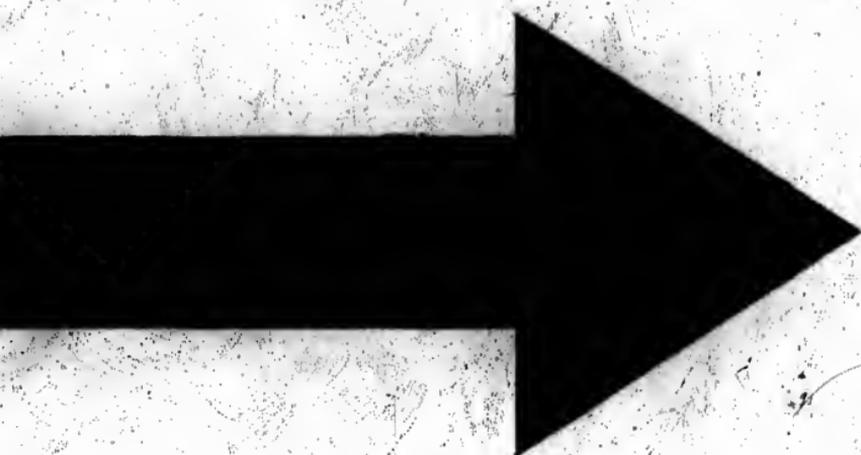
The gates of the temple now opened, and a band of pilgrims entered, and joined in the worship of the saints.

I asked them whence their victory came :

They, with united breath,
Ascribed their conquest to the Lamb ;
They triumph in His death.

In the midst of the heavenly raptures, Jesus rose, and said : “ I told My disciples, when assembled in Jerusalem, that I was going to prepare a place for them ; and you see, beloved, what I have done. Behold the elegance of





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your mansions, the splendour of your thrones, and the dignity of your crowns! The very streets of this glorious city are paved with gold. Your companions are the angels of My Father, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.

“ You may form some idea of the greatness of my love, which caused Me to quit these glorious realms, and the adoration of the angelic hosts. It was for your sakes that I endured the cross; and now I see the travail of My soul, and am satisfied. Follow Me, and I will lead you to living fountains of water. Your enemies are all destroyed, death is abolished, and the grave is swallowed up in victory. You shall live in perfect peace, and enjoy perpetual bliss; for the ingredients which made your earthly cup so bitter are here unknown.”

As Jesus sat down at the right of His Father,

Rank upon rank from heaven's high steep,
The seraph-legions gorgeous sweep;
Still more and more their pomp revealing,
The golden trumpets loud are pealing;
And in the centre blazed the throne
On which was sat the First Great One.

What a glorious thought, that when a few more years are gone, we shall join those who formed the greater portion of our happiness in

time! We know they cannot come to us—indeed, we do not desire their return, however desirous of their society; but, if faithful, we shall be united to them in that world where no imperfections or infirmities can ever again interrupt our joy or diminish our pleasure. In heaven our associations will be pure, ecstatic, and permanent. Do you not feel a longing desire to join that blessed society—a society whose enjoyment is not interrupted or impaired by discordant sentiments, jarring interests, or by angry feelings? Here we are the subjects of sorrow; we dwell in houses of clay; we are travelling through a region over the pathways of which brood the shadows of death, the dread apparition chilling our very blood, and at times we are ready to exclaim, “O that I had the wings of a dove! then I would fly away, and be at rest.” But we wait patiently till the warfare is past, then shall we join our friends we loved below, in the world of incorruptibility and splendour.

Now, dear reader, what think you, whether would you live for ever on those heavenly hills, or in the unfathomable depths of darkness and despair? Are your chosen companions angels and saints in glory, or devils in hell? One or the other place must be your home! Which

would you prefer? Do you say, "I would prefer heaven"? "Why, are those whom you love there, and the enjoyments and employments of that world suited to your taste? If not, how could you be happy? O think, if you have no love to God, how could you with pleasure worship and adore Him? and if you cannot do this, what portion of His house would suit you? Either heaven must be made to suit your disposition, or your disposition must be made to suit heaven; but heaven is a kingdom that cannot be moved, therefore the change must be in you. "Except a man be born again, he cannot see the kingdom of God;" he must have his natural enmity against God removed, or he can never enjoy happiness in His presence, and join in the celebration of His praise.

If you are meet for the inheritance of the saints in light, go on your way rejoicing, keeping the good land in view; then amid acclamations of joy you will pass the gates of the celestial city, and sit down with Abraham, Isaac, and Jacob, and all the prophets and apostles, in the kingdom of God.

I'm waiting for the summons that calls my soul to Thee:
I'm waiting for the summons which sets the captive free:
And I long, O how I'm longing, for that blissful shore,
Where the spirit folds its wings in rest for evermore.

I would not barter hopes like these for all the worldling's joys,
Seeking after earthly pleasures, as children after toys—
Who has no higher thoughts and aims than this poor world
affords,

No aspirations of the soul, which thrill its finer cords.

Oft in my dreams at night I see the happy land,
Where the silvery streams are flowing o'er the shining sand,
And unfading flowerets bloom, so beautiful and fair,
For no breath of earth or sin can come to taint them there.

I see the blessed angels round the Saviour stand,
With all the bright redeemed from every clime and land;
And the precious "little ones" are nearest to the throne;
On them He bends His loving eyes, and claims them as His
own.

Sometimes in my waking hours such visions will arise,
And my listening soul can hear the chimes of Paradise;
The "Celestial City," bright and fair, from "Beulah's Land"
is seen,

But ah! the river is uncrossed, dark Jordan rolls between.

Yet I know that I should wait with patience for "the token"
Which bids "the silver cord be loosed, the golden bowl be
broken,"

That sets the weary prisoner free, that calls the wanderer
home,

Then opens wide the pearly gates. Oh, blessed Lord, say,
"Come!"

THE END.

